the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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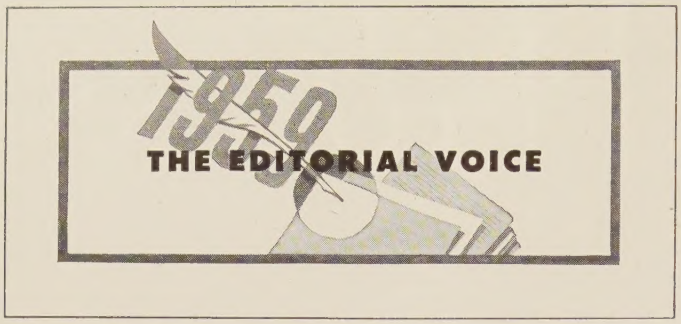

OUR IMPERFECT VIEW OF TRUTH

The soul of man, says Matthew Arnold, is a mirror suspended on a cord, turning in every breeze, always reflecting what is before it but never reflecting more than a small part of the whole.

The size of the mirror varies from man to man, but no one is able to comprehend the vast panorama that lies before and around us. The mental giant has a larger mirror, to be sure, but even the largest is pathetically small.

As long as we know that our view of truth is partial we can preserve that humbleness of mind appropriate to the circumstances; but let us once get the notion that our view is total and we become intellectually intolerant. Let us become convinced that ours is the only sensible view and our ability to learn dies instantly.

None of us should imagine that he has a perfect view of truth. The eye that can see all truth at once without distortion is surely not to be found in this world of fallen men; indeed there may be reason to question whether such an eye exists even among the saints above. Whether such perfection will be granted the redeemed in the glorified state is also doubtful, though Paul's words, "Now I know in part; but then shall I know even as also I am known," give us reason to believe that at the redemption of the body our knowledge will be vastly increased. That this cannot mean absolute knowledge, however, is clear. There can be only one Absolute. Infinitude is an attribute God cannot share with His creatures. To "know as we are known" probably means not "as fully as we are known" but rather "know by direct experience."

Someone has advanced the theory that religious denominations result from differences of temperament among those who compose the larger body of Christians; that new believers tend to seek the fellowship of those whose peculiar beliefs and emphases create a climate most agreeable to their own temperament.

This is an interesting hypothesis but hardly accounts for all the facts. A denomination is but "the lengthened shadow of a man," and the man whose shadow it is must have had powerful convictions concerning certain particular truths or he would not have founded the denomination in the first place. Those who are born into the denomination adopt its views without realizing that there are any others. The religious maverick who (as this writer) was converted to Christ out of a non-religious home without denominational preference or prejudice is likely to attach himself to the first and nearest Christian fellowship that offers itself.

The new convert is sure to feel the need of instruction and will drink up whatever he hears from the pulpit, accepting not only the doctrines but the *emphases* as well. Soon he will speak the language of his group and will speak it with their *accent*. Then he will judge the spirituality and orthodoxy of all other Christians as much by the accent as by the language itself.

Unfortunately indoctrination of a new Christian often means no more than giving him a thorough course in partial truth with the tacit understanding that this is all there is. I am sure we do not mean to do this, but it is what too often happens nevertheless. Of course narrowness, intolerance and bigotry result from this as certainly as an oak from an acorn.

I have seen the motto, "In essentials unity; in non-essentials charity," and I have looked for its incarnation in men and churches without finding it, one reason being that Christians cannot agree on what is and what is not essential. Each one believes that his fragment of truth is essential and his neighbor's unessential, and that brings us right back where we started.

Unity among Christians will not, in my opinion, be achieved short of the Second Advent. There are too many factors working against it. But a greater degree of unity might be realized if we all approached the truth with deeper humility. No one knows everything, not saint nor scholar nor reformer nor theologian. Even Solomon in all his glory must have overlooked something.

It might help us also to remember that truth occurs both in the singular and in the plural. There are within the Holy Scriptures truth and truths, all inspired and all profitable, but certainly not all equally clear. Great and good men have differed about the meaning of certain texts, but all served their generation by the will of God and fell on sleep. Christ said not, "I am the truths," but "I am the Truth." He gathers up in Himself all truth and all truths. To know Him is to know the Truth in living experience, but it is not to know all truths in intellectual apprehension. Let us be careful lest we see a truth in the Word and mistake it for the Truth. There is a mighty difference.

It has always been a source of great delight to me to discover the hymns of the Calvinists Watts, Newton and Cowper in the hymnbook edited by John Wesley, the Arminian. And not a few of the Wesleyan hymns are bound up with the hymns of Isaac Watts published as long ago as 1823.

When Wesley was dying, so we are told, he tried to sing, though his voice was all but gone from him. Someone stooped low over his bed and heard coming from his lips the whispered words of Watts' hymn,

> *"I'll praise my Maker while I've breath,*
> *And when my voice is lost in death,*
> *Praise shall employ my nobler powers; . . ."*

Fine points of theology are not important at such a time.

The best in Christianity comes to us God's way under God's terms

There Is No Bargain-rate Salvation

By REV. WILLIAM J. KRUTZA

DURING the recent economic recession many businessmen had to make outlandish offers to attract customers. Some even advertised "State your own terms," with the hope of drawing the attention of the prospective buyers.

Along with this method some stores used the spectacular to draw a crowd or to get repeat business. Some offered items at wholesale prices. These practices have been a part of society for a long time and have even become a part of what is considered legitimate business. But short-cut methods will not work in religion.

Christianity can never come to us as a bargain; it can never be had at the wholesale price. We must be willing to pay the full price of surrender and trust. Counterfeit religion and much American "churchianity" is advertised at no real cost or personal sacrifice. It is often offered as just another commodity for rounding out ordinary living. But God does not say "State your own terms," nor is our faith to be grounded in the spectacular.

John (4:46-54) tells of a man who used the twentieth-century approach to God. He stated his own terms. "He . . . besought him that he would come down, and heal his son." In the rush attitude familiar to us Americans, he thought it necessary for the Lord to do it his way and to do it immediately. Apparently he had ample reason for anxiety because the boy was at the point of death. A delay in finding the remedy could cost a life. The nobleman knew the seriousness of the illness; therefore he desired the Great Physician to act immediately.

His was also a commonly found twentieth-century attitude toward God. "If I can use Him to advantage to cure some personal or family or even business malady I will contact Him immediately." Very often the Lord is needed only at death. Medicine has failed, the doctors have done all they can, friends are unable to help further; the last resort—try Christ. It is man's good fortune that God in patience and mercy will hear a person after he has tried everything else. It seems paradoxical that this is true. Victory in the Christian life comes when a man ends self-efforts and turns wholly unto the Lord.

The supermarket spirit in religion gives a man an opportunity to look everything over, to calculate the costs, and reject or accept what he desires. What is God's best for the Christian cannot be had at the bargain-rate. A larger premium of devotion, love and sacrifice must be paid to obtain it. God does not offer His holy will to us on a debatable accept-or-reject basis. His will is to be accepted without calculation of cost. Man desiring what God wants for him must always say, "Not my will, but thine, be done."

The answer of Jesus to the nobleman of Capernaum rather startled the gentleman. "Except ye see signs and wonders, ye will not believe." The nobleman expected some spectacular demonstration by the Lord. Paul said, "The Jews require a sign" (1 Cor. 1:22).

Jesus did not meet the nobleman's terms, nor did He give a spectacular display of His authority and power. Rather He quietly led the man to His own way of working by simply commanding the man, "Go thy way; thy son liveth." He first stilled the storm within, then He was able to overcome the tempest without. The harmony produced between Himself and the man was essential to the harmony produced in the situation for the boy's deliverance.

Have the words "Be still, and know that I am God" ever seemed to you contradictory in meaning? Isaiah tells us that "in quietness and in confidence shall be your strength" (30:15). He also added to the verse, "And ye would not." Let us not try to rush God according to our vain desires for spectacular demonstrations, but let us receive His power into our lives by complete dependence and quiet trust in His ways. The secret of getting from God is faith and obedience. "The man believed the word that Jesus had spoken unto him, and he went his way." At the simple command "go" he obeyed, and upon later inquiry he learned that it was at this very moment of obedience the boy began his recovery.

Much more precious than the fulfillment of our cleverest planned schemes or our inner urges to see the unusual happen is the joy of receiving God's best. Insisting upon his own terms, we can be reasonably sure that the nobleman would not have had a living son. Submission to the Lord brought the raising of his son, and this was after all what the nobleman most desired.

The ways of salvation are not spectacular. God calls us to faith in the shed blood of His Son and insists we give up our own vain efforts. Until we come His way we remain outside of His saving influences and transforming powers. When we come His way we find the greatest opportunity to express our fullest faith. Our schemes and desires often ex-

Mr. Krutza is pastor of the Park View Baptist Church, Mokena, Ill. He has written other articles for the WITNESS.

Evening meetings and all Sunday services of the General Council will be held in Buffalo's new Kleinhans Music Hall, where the main auditorium seats 3,000 persons. Dr. H. L. Turner will bring the annual presidential address on Sunday, May 17, at 10:45 A. M., and the missionary rally, directed by Dr. R. R. Brown, will be held at 2:30 P. M. The speaker in the evening will be Dr. A. W. Tozer.

Information concerning local arrangements can be secured from Rev. Charles Droppa, 12 Pembroke Ave., Buffalo 15, N. Y.

press only a small part of our personality, but full faith is the expression of the whole man toward God. The eleventh chapter of Hebrews challenges all Christians to exercise full faith. The hour this nobleman yielded to the plan of God in Jesus Christ was the hour of the miracle.

We Christians are called to a life of faith, even when it calls us to the ordinary. As long as that ordinary is the will of God for us we shall see the powerful, miraculous works of God through our faith. Let us learn to take Jesus at His word. Let us leave the scheming of men behind and surrender to His way. When we surrender we shall find God's stated terms the most satisfying and enjoyable. God's way is still the best way, and God's way is still the right way. The best in Christianity comes to us God's way under God's terms.

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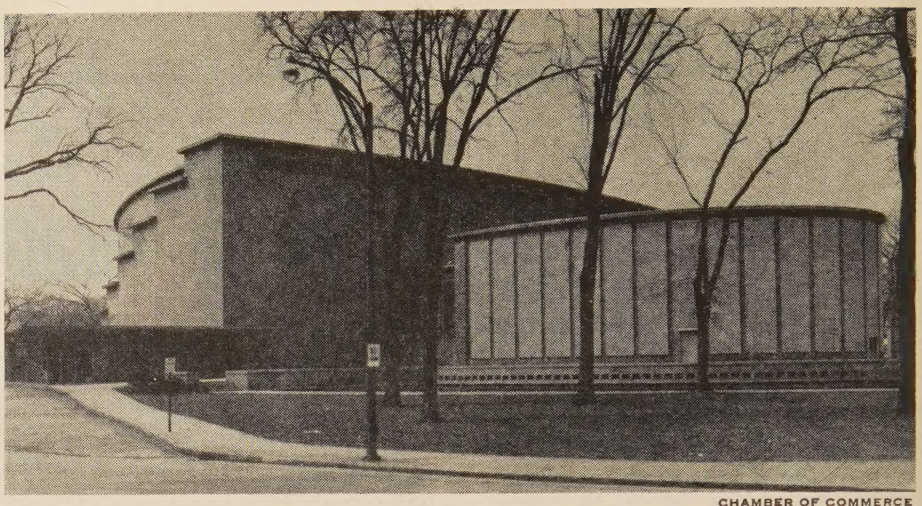


CHAMBER OF COMMERCE

Kleinhans Music Hall, Buffalo, N. Y., where General Council meets May 13-18

An Indian Version of the Twenty-third Psalm

The Great Father above a Shepherd Chief is.
I am His and with Him
I want not. He throws out to me a rope
and the name of the rope is love;
and He draws me to where the grass is green
and the water not dangerous,
and I eat and lie down and am satisfied.
Sometimes my heart is very weak and falls down
but He lifts me up again and draws me into a good road.
His name is Wonderful.

Sometime, it may be very soon, it may be a long, long time,
He will draw me into a valley.
It is dark there, but I'll be afraid not,
for it is in between those mountains
that the Shepherd Chief
will meet me,
and the hunger that I have in my heart all through this life
will be satisfied.

Sometimes He makes the love rope into a whip,
but afterwards He gives me a staff
to lean upon.
He spreads a table before me with all kinds of foods.
He puts His hand upon my head
and all the "tired" is gone. My cup He fills till it runs over.

What I tell is true. I lie not.
These roads that are "away ahead" will stay with me through this life
and after; and afterwards
I will go to live in the Big Tepee
and sit down with the Shepherd Chief forever.

Many years ago the Indians of the plains heard the Twenty-third Psalm. They wanted to share its beauty with the neighboring tribes but were unable because of the difference of language.

A bright Indian suggested they put it into the universal Indian sign language, which was done. Many tribes shared its inspiration and loveliness.

A white missionary, Isabel Crawford, understood the Indian sign language so well that she could use it to portray the Psalm. Thinking it would be interesting to translate the sign language version back into literal English she did so, and the Indian Version of the Psalm is the result.

God Our Refuge

By REV. BERNARD L. DUNHAM

THE eternal God is thy refuge, and underneath are the everlasting arms."

God gave this wonderful promise to Moses for the Israelites prior to their crossing into Canaan. Many of them, no doubt, had questions as to the uncertain future. Their great leader was nearing the end of his earthly pilgrimage. Who would be his successor? Would he be able to lead the people on? This same promise God gave to them is an encouragement to our hearts.

We are living in a rapidly changing world. Great upheavals are taking place in religious, political, social and economic realms. Christians need to be reminded that they have a refuge in an everlasting, unchanging, wonderful God. Spurgeon, the great English preacher, once said, "Lean wholly upon God, as He is everywhere; thou shalt stand upright in leaning upon Him." We need this asylum in Him to enable us to stand and "earnestly contend for the faith."

I recently went for a walk in the country. It was a cold winter afternoon and my attention was drawn to tracks in the freshly fallen snow. They were more numerous close to a clump of evergreen trees. Walking to the edge of the woodland, I peered into the thick branches of one tree. Suddenly there was a whir of wings as the birds that had sought refuge from the chilling winds retreated farther into the forest. I have since thought how much we need the refuge and protection of our loving Father when stormy blasts of doubt and fear assail.

There is no greater citadel than God Himself when the mortal frame is plagued with sickness. Such an experience should teach us to seek deeper refuge in Him. How many of God's people are being tested physically! May we hear the reassuring promise as we flee to His shelter, "I am the Lord that healeth thee."

There will be days of chastening designed in God's all-wise providence to draw us nearer to Him. Oppression, persecution, calamity, failures, bereavement and misunderstanding may be our portion. God knows the weakness of our frame. The great Librarian who keeps the books will one day reveal the value of the joys, trials, losses and gains that were our portion. We will be thankful that we dwelt in this blessed retreat.

No doubt the meaning of the inspired words written by the great Prophet of Redemption will become more real to us when we realize the literal carrying out of God's judgment on those who sought not refuge in Him. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20). We know not what another day may bring forth. Sheltered in Him, let us be assured that the God of all the days has something greater for us over yonder.

"The eternal God is thy refuge." Wonderful as this truth is, the promise does not stop here. "And underneath are the everlasting arms." Thank God for this! How precious! How comforting! His own arms to undergird and sustain us. Dr. Simpson realized this when he wrote:

"Other arms grow faint and weary,
These can never faint, nor fail;
Others reach our mounts of blessing,
These our lowest, loneliest vale.
O that all might know His friendship!
O that all might see His charms!
O that all might have beneath them
Jesus' everlasting arms."

Let every person outside of Christ find refuge in the blood of Calvary's Lamb. Christian pilgrim, weary with the way, take courage! The promise is for you. "The eternal God is thy refuge, and underneath are the everlasting arms." ◆ ◆ ◆

Mr. Dunham is pastor of the Alliance church in Springville, N. Y.

Quotes from Our Contemporaries

The relation of faith to consecration is pointed out by H. M. COUCHENOUR, in *C.E.I. Horizons:*

"The question in many defeated lives is not a question of faith but a faulty consecration. An utter abandonment to God's will will clear the way for faith to operate. Faith cannot function if your consecration is not complete. There can be no victory of faith if you question God's right to any part of your life."

God made you by His breath; He redeemed you by His blood

The Message of Genesis One

By REV. ARTHUR PETRIE, Th.D.

THERE is a wonderful message in the first chapter of Genesis. Among all the writings known to the sons of men it stands alone in its solitary grandeur. There is nothing dry or prosaic in the reading of it. It is full of God from beginning to end. Thirty-five times the name of God is used in Genesis 1:1 through 2:3, and the important word God in Genesis 1:1 "is carried like a lamp through the whole of this introduction." You can hardly read a verse of it without running into God.

1. God Is

The first message we get from this chapter is that *God is.* Paul tells us that creation sets forth the being and personality of God; that His Godhead is "understood by the things that are made" (Rom. 1:20). Bishop Handley Moule put it this way: "There is Personality behind phenomena." When I was in Japan I read the story of Neesima, Japan's first great Christian in modern times. He became convinced of the being of God through reading Genesis one, and it brought him to trust in Christ. In his autobiography he says:

"I became acquainted with the name of the Creator through those Dutch books I studied before, but it never came home so dear to my heart as when I read the simple story of God's creation of the universe on those pages of a brief Chinese Bible history. I found out that the world we live upon was created by His unseen Hand, and not by a mere chance."

A native chief on the island of Aniwa came to know that God is through seeing His work in nature. Through the sinking of a well by John G. Paton this chief came to see that God put water in the earth besides putting it above the earth! He asked Paton to let him tell the people of his discovery. The missionary said: "Yes, if you will try to bring all the people to hear you." He did. Then "with great eloquence" he said: "My people, the people of Aniwa, the world is turned upside down since the word of Jehovah came to this land! . . . Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw till the Missi [Paton] brought Him to our knowledge. . . . From this day, my people, I must worship the God who has opened for us the well, and who fills us with rain from below. The gods of Aniwa cannot hear, cannot help us, like the God of Missi. Henceforth I am a follower of Jehovah God."

More than once in his famous commentary Matthew Henry says this: "Nothing is more easy than to determine that God is."

Dr. Petrie is a well-known Bible teacher in Seattle, Wash.

2. God Is Able

Genesis one shows us that *God is able;* that He has supreme power; that He is almighty; that He can do anything He wills to do.

The Hebrew word used for "God" in the first chapter of the Bible is *Elohim,* and signifies "the Strong God; and what less than almighty strength could bring all out of nothing?" Commenting on Romans 1:20 Matthew Henry wrote, "The variety, multitude, order, beauty, harmony, different nature, and excellent contrivance, of the things that are made, the direction of them to certain ends, and the concurrence of all the parts to the good and beauty of the whole, do abundantly prove a Creator and His eternal power."

Only a God of eternal power could have done what was done in Genesis one. A great rebellion and revolt caused the great cataclysm of Genesis 1:2. Satan was "cast . . . as profane out of the mountain of God," and fell "as lightning . . . from heaven" (Ezek. 28:16, 17; Luke 10:18). His angels were cast out with him. The earth was reduced to a "waste and a ruin," and chaotic darkness reigned everywhere over the earth. But God was there "as King." When a similar cataclysm engulfed the earth in the days of Noah, we read that "Jehovah sat as King at the Flood" (Psa. 29:10, A.S.V.).

The saints of all ages have seen

the power of God in Genesis one and have used it for appropriate ends. Jeremiah, faced with a difficult problem, prayed: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32: 17). Isaiah used this message of Genesis one to encourage the weak and the faint: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:28, 29).

The apostles of Christ prayed that the power of God manifested in Genesis one might be displayed in their ministry. "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. . . . Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:24, 29, 30).

The power of God manifested in creation was manifested in the incarnation, in the virgin birth of the Son of God! "The Holy Ghost shall come upon thee, and the *power* of the Highest shall overshadow thee. . . . For with God nothing shall be impossible" (Luke 1:35, 37). And so it was. Isaac Watts, in a brilliant verse, states that the same power of God that made and preserves the heavens gave and will keep His Word in the Bible:

"His every Word of grace is strong
As that which built the skies;
The Voice that rolls the stars along
Speaks all the promises."

3. God Is Present

The message of Genesis one is that *God is present* everywhere in the world; that He is near. Oh what a wonderful fact and thought! "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:23, 24). Someone said that "God is everywhere without going there." When Paul talked to certain philosophers of Athens about the "God that made the world and all things therein," he reminded them that "he is not far from each one of us: for in him we live, and move, and have our being" (Acts 17: 27, 28, A.S.V.). "The atheist wrote: 'God is nowhere,' but his little daughter read it: 'God is now here,' and it converted him." Melanchthon, Luther's great friend, said that God did not make the world as a carpenter makes a boat—to leave it when made; but that God is in the world He made. Every phenomenon of nature proves it.

"Where is God? The earth is made for Him. It is His, and in every blade of grass there thrill the forces of His life, and every flower sings the song of His glory" (G. Campbell Morgan). They shut Madam Guyon up in prison, but they could not shut her out from God. She said of imprisoned saints:

"Where'er they dwell, they dwell with Thee,
In heaven, in earth, or on the sea."

And because of that she could say:

"I can be calm and free from care
On any shore, since God is there."

And it mattered not a bit to her where they put her; she knew God would be there!

"Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all."

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" asked King David. And wherever he thought of going, he had to say, "Thou art there" (Psa. 139:7-11). Francis Thompson tried to flee from the presence of God, but God was always there!

"I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from Him, and under running laughter."

But he had to confess that he could not get away from "those strong Feet that followed, followed after."

4. God's Purpose

God had a *purpose* in Genesis one. It is stated in the Revelation (4:11): "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created" (A.S.V.). He made the earth for His glory and to display all the purposes of His will. "The earth is made for the display of the kingdom and government of God," and "is the center of observation in the universe of God" (G. Campbell Morgan).

He created you, O man, for Himself, and nothing less than Himself will ever satisfy your immortal spirit. The famous Augustine of the fourth century (A. D. 354-430) found that out, and wrote in his celebrated *Confessions:* "O Lord . . . Thou hast made us for Thyself, and our heart is restless until it repose in Thee."

God created you for His honor and glory. Are you answering the end of your creation? "The chief end of man is to glorify God and to enjoy Him forever." God made you by *His breath* (Gen. 2:7), but He redeemed you by *His blood* (Acts 20: 28). "Remember now thy Creator" before you go to meet God who will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:1, 5, 14).

What a wonderful God we have! I'm so glad He took care of things back there in Genesis one!

"Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

◆ ◆ ◆

O Love, How Deep

O Love, how deep, how broad, how high!
How passing thought and fantasy,
That God, the Son of God, should take
Our mortal form for mortals' sake!

For us baptized, for us He bore
His holy fast, and hungered sore;
For us temptations sharp He knew;
For us the Tempter overthrew.

For us to wicked men betrayed,
Scourged, mocked, in crown of thorns arrayed,
For us He bore the cross's death;
For us at length gave up His breath.

For us He rose from death again,
For us He went on high to reign;
For us He sent His Spirit here
To guide, to strengthen, and to cheer.

—*Trans. by* Benjamin Webb, 15th Century.

Death—Not Less Horrible, but Conquered

Immortality of the Soul or Resurrection of the Dead? (The Witness of the New Testament), by Oscar Cullmann. The MacMillan Co. (1958), New York, N. Y. 60 pages, $1.25.

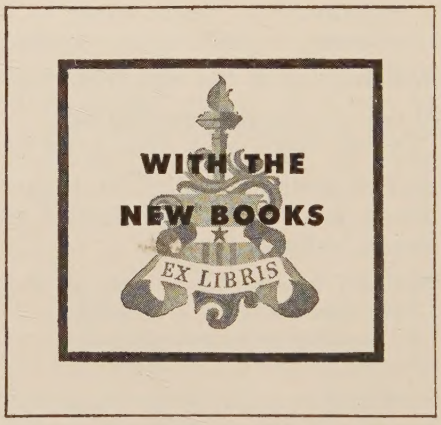
Oscar Cullmann, professor of the Theological Faculty of the University of Basel and of the University of the Sorbonne (Paris, France), has contributed to the field of Biblical study a truly monumental work in brief compass. Cullmann cuts a sharp line between the Socratic-Platonic concept of the immortality of the soul and the Christian hope of the resurrection of the physical body. One who has an appreciation of the Greek sage Socrates, who was executed by the Athenian Democracy in 399 B.C., will be surprised and a trifle annoyed because the author maintains that the reason Socrates did not fear to drink of the "poisoned cup" was that he had never understood the true nature of death. In the thought of Socrates and his young pupil Plato, the "body" is the "sepulcher of the soul," the "prison house in which it is held a captive." Why then should Socrates dread death, for it is but the "liberator," the "friend" who allows the soul to escape its chains and to fly to the ideal realm from which it had come.

But with Jesus the case is entirely different. The author blandly states that "Christ feared death," and that the New Testament says that He did (Mark 14:36; 15:37; 1 Cor. 15:26). Christ feared death because He, as the Son of God, knew fully the terrible nature of death; that is, He recognized it as the "enemy of both God and man." Cullmann does not imply that Christ feared the mode or manner of His execution (crucifixion), but that He feared death itself as an alienation, a separation, even though but temporary, between Himself and God the Father.

Cullmann raises and answers the question which by this time is upon the lips of the reader. "What should be the attitude of the believer towards death now?" There can be no equivocation here: The believer need not fear death any longer, not because the nature or character of death is one whit less horrible than it used to be, but because Christ has tasted death for every man. The author takes the position that every instance of healing on the part of Christ was a driving backwards of the domain of death, even though on a temporary basis, as a pledge of the final abrogation of death at the coming again of our Lord Jesus Christ, in which event Cullmann is a staunch believer.

This volume requires a bit of concentration and thought if one does not wish to gain entirely the wrong perspective. One thing which one must *not* do is to lay the book aside in disgust after reading the chapter on "Socrates and Jesus." The author's purpose is indeed to show that death has been robbed of its terrors, but by very reason of the fact that it has been so divested of its terrors constitutes the same as saying that death possesses terrors of which it can be spoiled. The reason, in short, that death may be viewed in the New Testament as a conquered enemy is that first of all there was an enemy to be conquered. The last "rattle in the throat of death" will be subdued when Christ comes in His victory and power.

Though brief in compass, this book is mighty in concept.—JOHN F. GATES.



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In the Arena, by Isobel Kuhn. Moody Press (1958), Chicago, Ill. 222 pages, $3.00.

Isobel Kuhn was a missionary to the Lisu tribe in China, and later in Thailand. During the months when she was dying of cancer she looked back over her life and wrote this autobiography—stressing the times of testing. The obstacles, humiliations and struggles of a believer, she explains, can manifest the power of God as the believer becomes a spectacle unto the world.

Many of the tests that Isobel Kuhn met were much like those that confront every Christian. Others involved hardship and violence and suffering such as few of us are called to endure. Through them all the Lord was accomplishing two things—doing a work in Isobel Kuhn's life and using that life to reach lost souls and to build up His children.

Written with warmth and frankness, the book should help many to seek God's purpose in their own frustrations, and to give Him the unconditional surrender He wants from every Christian. —HELEN SIGRIST.

What Christ Thinks of the Church, by John R. W. Stott. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 128 pages, $2.00.

A series of nine expository addresses on the first chapters of Revelation. Here is a meaty volume that is true exposition—a drawing out of the truth of the text, not an imposition on the text of the author's opinions and prejudices. The addresses of this London Anglican pastor reflect deep spiritual insight, sound evangelicalism, and clear thinking.

The style is excellent. Example: "We who are Christians of the Church of England do not suffer much. The ugly truth is that we tend to avoid suffering by compromise. Our moral standards are often not noticeably higher than the standards of the world. Our lives do not challenge and rebuke unbelievers by their integrity or purity or love. The world sees nothing in us to hate. . . . We hold our tongue so that nobody is embarrassed. We tread more delicately than Agag in our anxiety not to step on anybody's corns." —S. A. WITMER.

Books in Brief

Trapp's Commentary on the New Testament, by John Trapp. Zondervan Publishing House (1958), Grand Rapids, Mich. 791 pages, $9.95.

A reprint of the 1865 edition published by Richard D. Dickinson, of London. John Trapp (1601-1669) was a clergyman of the Church of England and a distinguished Puritan. He was an encyclopedic scholar and a scintillating writer. The theology is Calvinistic and the eschatology is generally allegorical.

Quiet Moments with God, by Mary Lillian Miles. Light and Life Press (1957), Winona Lake, Ind. 158 pages, $2.25.

A series of 232 brief devotional messages based on the life of our Lord and designed for children.

Mrs. Knight's Stories for Children, by Alice M. Knight. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 260 pages, $3.95.

Teachers and parents will find this collection of stories a useful one.

DAVID R. ENLOW, Editor

AT HOME

Religious affiliation in Congress: A survey of the new Congress revealed that 99 members are Methodists, 103 Roman Catholics, 64 Baptists, 67 Presbyterians and 63 Episcopalians. Two senators and eleven representatives are of the Jewish faith.

●

New welfare agency in New York: Formation of a new Evangelical Child and Family Welfare Service for New York State has been announced in Syracuse. Affiliated with the National Association of Evangelicals, the new organization will operate in the fields of foster home placement, legal adoption and family counseling.

ABROAD

World Day of Prayer for Spain: The Protestant churches of Spain have called for a day of prayer to be observed by Christians the world around on Sunday, March 15, for divine intervention on behalf of God's people in Spain. This call to prayer was issued by Spanish and American Protestant leaders during the visit of Dr. Clyde W. Taylor and Rev. Fred Ferris to Spain in mid-January.

●

Tangier Bible school in second year: The Pisgah Bible Institute in Tangier is now in its second year of training Spanish young men for the ministry. The three-year course includes practical work and is taught by nationals.

●

Belgrade relaxes ban on Bibles: The Belgrade branch of the British and Foreign Bible Society has obtained permission to import 200 Bibles a month in the form of registered parcels from abroad. This action is a relaxation of Yugoslavia's ban on imported Bibles in effect since September, 1956.

●

New German seminary to train Baptists: A new Baptist seminary will open in Berlin this year to train preachers for the 35,000 Baptists in the Soviet Zone. Formerly the pastors for all 530 Baptist congregations in Germany were trained at the seminary at Hamburg-Horn.

●

Murdered girl's father asks leniency for slayer: The father of a young Swedish woman missionary who was murdered by bandits in Ethiopia last September has cabled Emperor Haile Selassie asking mercy for one of the bandits who has been captured and sentenced to death. He begged that the bandit be given a chance to hear the gospel of Christ and to redeem himself.

MISSIONS

Baptists plan Lebanon seminary: The Southern Baptist Foreign Mission Board has appropriated money for the purchase of land in the vicinity of Beirut, Lebanon, with the view of establishing a seminary to serve the Arabic-speaking world. Plans are also being developed for a seminary for East Africa.

●

Moscow attacks Africa mission work: A release by Radio Liberation tells of a violent attack on missionary work in Africa by Radio Moscow in which it accuses missionaries of pursuing "egotistical aims" in seeking to force upon the Africans "the American way of life." According to the broadcast from Moscow, the great American army of 5,000 missionaries seeks to drive the European imperialists from the African colonies in order to impose United States domination.

●

First Nalerigu converts baptized: Five candidates–the first converts resulting from Southern Baptist mission work in Nalerigu, in the Northern Territories of Ghana –were baptized recently. Among them was Georgie Faile, eight-year-old son of Dr. and Mrs. George M. Faile, Jr., first Southern Baptist missionaries to settle in Nalerigu. Dr. Faile began medical mission work there in the fall of 1957 and the Baptist hospital was opened in August, 1958.

PEOPLE

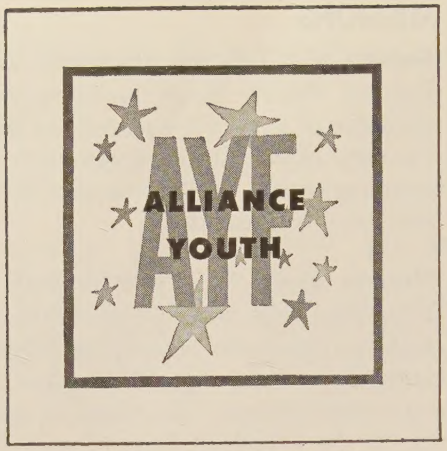
Mikoyan majors in "materialistic uncertainty": With something of the impact of his personality still felt across the nation, Russian Deputy Premier Anastas I. Mikoyan can be best understood by Christians in the light of his earlier training. Discussing his education, Mikoyan said: "When I received my certificate from an Armenian seminary, I had a very clear feeling that I did not believe in God and that I had, in fact, received a certificate in materialistic uncertainty; the more I studied religion the less I believed in God."

THE PRESS

Moody announces new family living course: The Moody Correspondence School has launched a new course on family living. "Keys to Better Living for Parents" deals with problems of personality, the marriage relationship and parenthood. Author of the course is Dr. Henry Brandt, a Christian marriage counselor on the staff of Missionary Internship.

SIGNS OF THE TIMES

"Red" Dean says Stalin is in heaven: Joseph Stalin is in heaven, according to the "Red" Dean of Canterbury. Dr. Hewlett Johnson, controversial figure of the Church of England, made the statement recently, explaining that "Stalin was a rough and stern man . . . because he had a dirty job to do. But God's eye is a big eye and sees everything, good and bad. To know all is to forgive all. So from heaven's point of view," said Johnson, "I think Stalin is safe."



WELDON B. BLACKFORD, Editor

Are You a Classroom Chameleon?

By REV. ROD MONTGOMERY*

The dictionary defines a chameleon as a small lizard that changes the color of its skin according to the surrounding conditions.

Sometimes we find a similar situation existing among Christian teenagers who vary their way of life because of the pressure of the unsaved crowd. When they are with Christians they act like them. But when they are with the unsaved they adjust very well to that situation, too. There is no real difference between them and their classmates. This condition is not pleasing to the Lord and seriously weakens their testimony.

Did you ever consider taking a firm, irrevocable stand for the Lord in your high school—not only standing for the Lord, but moving forward with an aggressive testimony that could lead to the salvation of your classmates? You are in your high school at this strategic time not by accident but by the will of God.

What an experience it should be to realize that God has selected you to be a witness for Him in your school during this most critical hour in the world's history. One of the greatest soulwinning opportunities in the world is in high school, so why not make the best of it?

It is not an easy task. The New Testament repeatedly refers to the Christian life as a "conflict," "battle," "struggle," "warfare." Satan also will throw up a smoke screen of confusion in your mind, suggesting that the task is impossible and that the crowd at school will not listen.

Witnessing to your classmates is not an idea dreamed up by man, but an obligation clearly taught in the Bible. In Proverbs we are reminded that "he that winneth souls is wise." Ezekiel warns, "If thou dost not speak to warn the wicked from his way, . . . his blood will I require at thine hand" (33:8).

Possibly you have had opportunities to witness but never took advantage of them, or maybe you started to witness and sort of "goofed." The following suggestions for witnessing are given in order to encourage you to pitch into one of the greatest battles in the world—the battle for souls.

1. *Know your enemy, Satan.* You should never underestimate his power. You must not fear him, but you must have a full understanding of him as that "roaring lion" who "walketh about, seeking whom he may devour" (1 Pet. 5:8). The reason that many times your classmates cannot and will not understand your message is because "the god of this world" has blinded their minds to the gospel message.

2. *Know God's Word.* You can witness with confidence when you have God's Word at your command. It is necessary not only to read the Word, but also to make it a part of your life through memorization. Also, never lose sight of the need of prayer as an effective means of reaching your classmates. Never talk to your classmates about God until you have talked to God about your classmates. The daily reading of God's Word and prayer should be a must in the life of a teen-ager.

3. *Know how to approach your classmates.* Never approach fellow teen-agers with the "holier than thou" attitude. Show them your concern for their eternal welfare by talking to them on their own level. Don't talk down to them. Avoid arguments. We are not out to win arguments but souls. Avoid side issues and stick to the gospel.

As you conclude your witness, try to get the person to make a definite commitment to accept Christ. If he is reluctant, don't put pressure on, but leave the door open so you can contact him again for Christ. One way this can be done is to have a suitable tract or a Gospel handy and give it to the individual, asking him to read it and tell you what he thinks of it. The next time you see that person, it is a natural opening to ask what he thought of the tract.

Be on the lookout for opportunities to witness. If these opportunities do not come, ask God to direct you to someone that needs the message of salvation. You may be the only gospel that some will read, so it is imperative that your life confirms the words which come from your lips.

Christ is coming again! If He came today, would He find you a classroom chameleon, or an aggressive witness for Him? When He comes our opportunities will have ended. That is why Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

*Area Director, Rockland County, N. Y., High School Evangelism Fellowship.

My Besetting Sin

The sin for which I do not want to be reproved.

The sin I am most ready to defend.

The sin that most often beclouds my spiritual sky.

The sin that causes me to doubt my present acceptance with God.

The sin I am most unwilling to acknowledge I possess.

The sin I am most unwilling to give up.

The sin I am continually trying to persuade myself is an infirmity.

The sin which must be put aside in order for me to enjoy salvation.

Evangelizing Through Rural Schools

By MRS. G. A. BUCHER, *Chile*

The first Alliance school for Chile's rural population was founded in 1925 by Mrs. Madge Miller, who felt a special burden for the Mapuche Indians, "the people of the land," who lived in our area of responsibility. The purpose was to provide a primary education for these neglected children, and at the same time reach them with the message of Christ. Chapel services and Bible classes were part of the curriculum and gospel meetings for the adults were also held. These schools have proven wonderfully fruitful, with a number of students continuing their education in the Bible school and entering the Christian ministry.

At present 450 children are enrolled in schools provided by the Chile Mission. The teachers are paid by the government.

The sun was high over the snowy peaks of the Andes as we turned off a main road into a field. There the only sign of previous travel was the track made by oxcarts. "Straight ahead," the Chilean pastor said, when a fairly good road branched off to the left. We drove straight ahead until our way was blocked by an oxcart piled with firewood. Since the bank was high and the road narrow, we continued at "ox speed" until the Indian driver found a low place in the bank and guided his cart into an open field. We were on our way to visit the school on the Mapuche reservation. The Mapuches are no road builders. Their oxcarts can get over any path.

A few moments after passing the cart we saw our destination on the hill across a narrow valley. The noise of our pickup motor was all the notice the children needed. They swarmed out of the building and several of the larger boys came at a run to help us over the brook. The only bridge was a few wobbly planks. We left the car and made our way across with some trepidation, trusting the accordion to a boy who was more sure-footed than we.

A short climb brought us to the wind-swept hillside where we found the whole school group of sixty pupils assembled. About a dozen neighbors, including the local *cacique* (chief) and his wife, were also present. How they watched the accordion! They love music but have no instrument to guide them in their singing. When my husband asked them later whether they would prefer that he leave with them *la senora* or the accordion they promptly shouted *"el accordión."*

Looking into the faces of visitors and pupils that morning I was made deeply conscious of our responsibility. Directly in front of me was the wife of the local chief. She was a tall, well-built woman who carried herself regally as befitted her rank. Her hair was neatly braided with bright colored ribbons and her blouse, wrap-around skirt and apron were clean. Her face was impassive,

"Little Poncho," one of Chile's children

THREE LIONS

but occasionally there was a gleam of comprehending interest as she followed the lesson or song. Behind her were two boys of twelve or fourteen years. They had completed the course of study, but the teacher was helping them outside of class hours with the hope of adding a course of study for them next year. I judge they were at least part Chilean. Their faces were alight with interest.

As we continued with the service, the children sang numerous choruses and recited two psalms. My husband taught them the Spanish version of "Let's Talk about Jesus." I played the melody through a few times and they learned it quickly. After a message in which I taught them Psalm 18:2, telling them about the Lord Jesus as our refuge from the judgment of God, they asked to sing "Rock of Ages" from memory.

The teacher in this school is a woman whose father was among the pastors in our first years in Chile. She is married to a Mapuche and has three sons, yet she carries on the school efficiently. During the school year she had an enrollment of seventy-six children with an average attendance of between fifty and sixty. She had no helper, as Christian teachers who can meet the government requirement are hard to find. By the time the next school year begins in March we trust that arrangements can be made to enlarge the schoolroom, and also arrange the dwelling so as to give a room for the teacher whom we trust the Lord will send.

In this place, as in the other areas where the Mission is directing schoolwork, Sunday services are held. Thus the school becomes truly a center of evangelistic effort for reaching those who would have no other means of hearing the gospel. When the pastor makes a visit, the grown-ups also attend. In fact, in another place there is an organized church which meets in the school, having come into being through the ministry of the school. The amount of money that the Mission invests is insignificant in comparison with the effective contacts this makes possible for the gospel. What we need is prayer that teachers may be available, and that we may have the wisdom to deal with the problems which inevitably arise.

Masses Move Toward Christ in New Guinea

By MRS. WALTER M. POST

MISSIONARIES working among the tribesmen of the Ilaga Valley say these people continue to be open to the gospel. There are two tribes in the valley—the Dani (also called Lani) and the Uhunduni. About two years ago both responded very enthusiastically to the missionary by helping to construct an airstrip and bringing building materials. They also gathered for gospel services. Within six months three to seven hundred people were attending services in each language area.

The Uhunduni tribespeople were the first to take a definite stand against spirit appeasement, white magic and sorcery. On Easter Sunday morning in 1957 they burned their idolatrous charms. This was a spark that set off a mass movement to the Lord. This movement is apparently of the Holy Spirit, and to date over one thousand Uhundunis have broken from their worship and 149 of them have been baptized.

The Ilaga Dani tribespeople were slower to respond. They entered the valley about a generation ago as successful farmers and warring conquerors, pushing the Uhundunis to the south of the valley. Their victories have resulted in a feeling of self-sufficiency and may partly account for their more conservative response to the Christian message.

In August, 1957, before the missionary family working among the Danis left for furlough, hundreds of people were gathering for services. At that time they discussed burning their charms and breaking from their heathen worship system. With the departure of the missionary, however, they experienced a period of uncertainty. In January, 1958, with another missionary family among them, the Dani tribesmen began to show renewed interest and in certain areas showed real determination to follow Christ.

The Danis are noted for their long trading treks and wide economic ties. They go as far west as our mission station at Homejo among the Moni tribesmen (ten to fifteen walking days) and east to the Swartz and North Baliem valleys (ten walking days).

The Danis are not confined to the Ilaga Valley, but are also found in the Sinak, Nogolo, Dugindoga and North Baliem valleys. Our prayer is that the Ilaga Danis will receive the gospel as wholeheartedly as their Uhunduni neighbors are presently doing, and that they will be the means of spreading the gospel to other areas which they visit.

Mr. John Ellenberger, reporting to the missionary conference, told how the Ilaga Uhundunis came to the Lord, which was typical of the whole movement. About 350 tribespeople had been hearing the gospel for over a year. Then a delegation of their leaders came to the missionary saying, "We and our people love Jesus and we want to put away our spirit appeasement." Some of them had not used their charms or made appeasement to the spirits for several months. However, they waited another month until the whole area would be unified in its decision. Then on a Sunday morning, after listening to many injunctions to righteous living from their leaders, they joyfully brought their charms and burned them. Their spiritual growth since has substantiated the reality of their testimony.

In an adjoining area, the Beoga Valley, the same has been true. When part of the population came to the missionary, asking to follow the Lord, he advised them to wait until they knew more of the way of salvation. Several months later they detained another missionary on a trip through the country, saying, "We have desired the Lord for this long

Missionaries' letters in recent months have contained references to an astonishing movement in New Guinea. Whole segments of the population have been turning to Christ. As many as three or four hundred tribesmen at a time will take the matter under serious consideration. Then as one man they deliberately put away their heathen worship and declare themselves followers of Christ.

These are the most complete reports we have received on this movement to date. Work among the Kapauku tribes around the Wissel Lakes through the years since 1939 has been very fruitful. The Moni people have also been as responsive as might be expected. And while gains in and around the Grand Valley of the Baliem are being won slowly, these tribespeoples of the Ilaga Valley, located in between these two areas, are being converted by the hundreds.

Exercising extreme caution, the missionaries have recognized the responsibilities such a movement brings. They have not indulged in feelings of fleshly elation nor have they thought that the battle is won. They now make these facts known to praying people that Christians everywhere will assume with them the burden for the new converts of this primitive land.

One of the tribes in the Ilaga Valley at first seemed to resemble Danis of the Baliem Valley. The missionaries began calling them Danis, but later discovered that they are a different people more accurately named "Lani." Until the government of New Guinea decides officially what name to use for them these people still are called Ilaga Danis.

A second article on these people will appear in our next issue.

G. LARSON

Hundreds of Uhunduni and Ilaga Dani tribespeople have burned their fetishes as a testimony of their faith in Christ. Translated into American values, these objects represent thousands of dollars to their owners. The spiritual value is, of course, incalculable.

time. We have one mind to follow the Lord. We won't let you go until we have burned our fetishes."

They burned them the next day, dancing to express their joy. Several times the dance abruptly stopped and they reminded each other that now they had no fear of the spirits, and of the various things that they must do in obeying the Word of God. Then joyously they would resume their dance.

It is true that there have been cases of mixed motives, of false expressions of desire for the Lord. The forsaking of spirit appeasement has not been complete. However, in as close-knit a society as the Uhundunis everyone knows everyone else's business. Where there is something shady about the person's decision the missionary is invariably told about it. For example, one man secretly took to an adjoining valley all his charms except one. This he brought to burn when the Kunga community burned their charms. When this man later applied for baptism, the believers refused even to consider him and explained to the missionary what he had done.

Even between valleys populated by the same tribe the finality of an individual's decision for Christ is well known. Their clear testimony concerning one another attests the genuineness of their commitments. A Beoga man accused Den, a headman of the Ilaga Valley. "He has a very powerful sun fetish which he keeps in his carrying net," this man told the missionary. The missionary questioned Den himself, who denied that there was such a charm and showed the contents of his net to prove it. Den thinks that the compass which someone had given him and which he had in his carrying net may have been mistaken for a charm. This illustrates how carefully these people examine and check on each other's commitment to the Lord.

Fellowship with Christ is an evidence of salvation. And the Uhundunis, coming from the background of an appeasement relationship with evil spirits, have a long way to go to realize true fellowship with a loving heavenly Father. But many are understanding and arriving at this relationship in prayer. After a Kapauku believer had visited in the home of one Uhunduni Christian leader the Kapauku told the missionary, "My, how he prays! He prays before he goes to bed, when he gets up, before he eats, and amongst unbelieving Danis."

Love for the lost is also an inevitable fruit of salvation. Until recently the Uhundunis have hated the overbearing Danis with whom they share their valley. "They don't love the Lord, and they never will. Let them go to hell," they have often told the missionary. Recently this spirit has changed. They feel the Danis *will* believe. They are glad that there are gospel services for the Danis, and they also preach to them. They even pray for them. This is one of the fruits of the Spirit, completely impossible in the natural.

Baptizing the believers has been done with the utmost care. Almost two-thirds of the candidates have been turned down by an examining group of their own people as "not ready yet." To those baptized the sacrament is bringing unity and an incentive to holy living. For these converts we urge that you pray.

◆ ◆ ◆

Hundreds of Ilaga tribesmen gather daily for Christian teaching, seeking to live by it.

G. LARSON

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Working with Teen-agers

By F. IONE ANDERSON*

How one growing Sunday school created interest in a teen-age worship service . . . especially appropriate for the church loyalty emphasis in the Spring Campaign.

Last fall crowded conditions in our Sunday school forced us to put four Intermediate and three Senior classes into one assembly for opening worship. To help solve the problem of lagging interest in the opening service, we had the whole department work on a special project.

Each class was responsible for one worship service and for four pages in a 22 x 28-inch book called a "Church Album." The classes did the research and production in their week-night class meetings and in presession.

The usual apathy was replaced by great activity each Sunday morning as classes prepared to present their topic. In most cases, in addition to the page in the album they made a poster for the worship service. By the end of the quarter the walls were covered with informative displays.

The topic for the first week was "Why We Have a Christian and Missionary Alliance." As students arrived they were given forms to check the answers to questions posted around the room: "Who began our denomination?" "What does C. & M. A. stand for?" "How is our church different from others?"

For the worship service the fourteen-year-old girls had made a large outline map showing all the places where Dr. A. B. Simpson lived. They gave the story of his life and concluded by posting a list of the mission fields that had been opened by the time of his death in 1919.

The second week a class of boys told about "The Church at Work." Their poster showed a large church building with each section representing some activity. They told about the AYF, the prayer meetings, street meetings, missionary meetings, clubs and other services.

On the third Sunday the twelve-year-old girls demonstrated by means of a huge circle "The Doctrines of Our Church." Dry? Not at all!

Then a boys' class tackled "Our Church Organization." Such a chart as they made! They explained why each organization exists and named members of each board and told what their duties are. Even the teachers learned some new things about what goes on in our church!

A great deal of research went into the topic "How the Regina Church Began." The class found the names of former pastors, the addresses of the places where the church met in the early years and pictures of many interesting events. The center of their display showed the architect's plans of our building program.

Since our project had showed us that missions is the heart of the Alliance church program, it was very fitting to have the last report on "Our Church and the Missionary Enterprise." The girls had secured pictures and data on most of the missionaries from the Regina church and had them posted around a map with ribbons connecting the pictures to the mission stations.

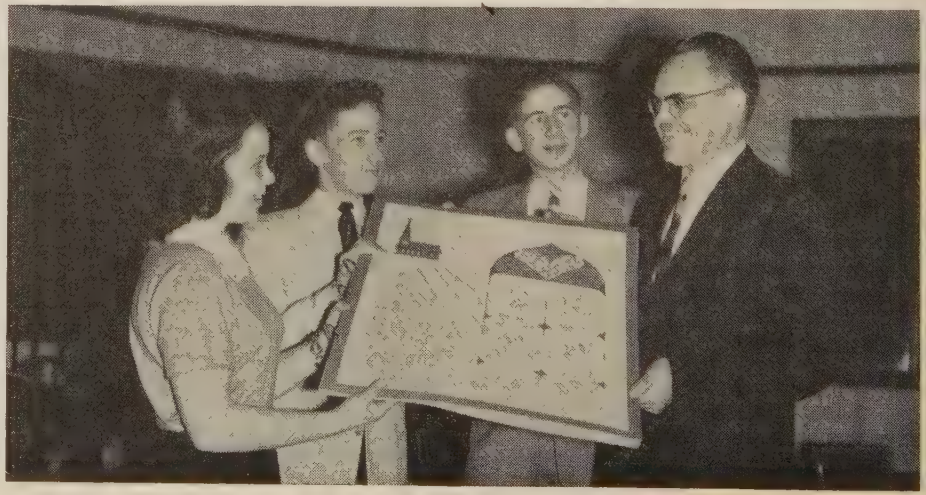
One class was responsible for the cover of the book. Each boy worked out a sketch. These were posted one Sunday and the members of the department voted for their choice. The fellow with the winning selection made the cover.

The climax of the project came when the students presented the "Church Album" to the pastor in the morning worship service. Classes sat with their teachers and were recognized as having contributed something worthwhile to the whole church family.

In reviewing the quarter's work all the teachers said it was the most vital group experience the classes had known.

Pictures of posters used in this project will be featured in April "Spotcast," a publication of the National Sunday School Office. You may write for a free copy. Material is also available for the church loyalty emphasis in April.

Presenting the "Church Album" to Rev. A. H. Orthner, Regina, Sask.



*Miss F. Ione Anderson is instructor in Christian Education at the Canadian Bible College, Regina, Sask., and teaches in the Intermediate Department at the Alliance Tabernacle.

Revival at St. Paul Bible College

By Dr. George D. Strohm

The St. Paul Bible College witnessed an unusual outpouring of the Spirit of God during the midwinter revival meetings held February 1-8. The speaker was Rev. Gordon A. Skitch, of Kitchener, Ont., Canada.

For some time there had been a spirit of prayer and expectancy and a deep desire for revival and refreshing. The meetings began with a day of prayer. It was soon evident that God was in our midst.

The meetings were characterized by a spirit of confession and contrition. Scores of students were filled with the Spirit. Altar services and times of testimony lasted for hours. On two occasions the speaker did not get to his intended message but the time was given over to confession and prayer as the Spirit of God moved upon the people. During the Wednesday night meeting God came upon the service in a spirit of concern and soul-agony. Many remarked afterward that they had never witnessed such concern for lost men and women.

The Friday night service lasted until midnight with the students relating the working of God in their lives —how restitution had been made, letters of confession written, telephone calls made. This meeting continued Saturday at the breakfast tables and lasted a good part of the morning.

Evidences of revival are at present being seen in the lives of the students in their new-found zeal for the things of God. There is great rejoicing on the part of all that it is still possible to see revival in our time and that it has come to us at the St. Paul Bible College.

Avondale Estates (Ga.) Experiences Revival

Throughout the last week of January the spiritual tide of revival in the Alliance Church, Avondale Estates, Ga., rose from service to service with accompanying interest and attendance. The evangelist, Rev. W. G. Weston, arrived in the Atlanta area for his fifteenth campaign somewhat tested in body; some had suggested that he cancel the meeting. As he literally gave himself by faith to the meeting, God quickened his body. On leaving he remarked to the pastor, "I haven't felt better in weeks."

From the first service a spirit of great conviction gripped the congregation, and many persons sought God for salvation, infilling of the Holy Spirit and divine healing. The Morning Victory Hour drew friends and Alliance folk from the greater Atlanta area. Every service resulted in fruitful altar services, with several prolonged after-services in which individuals continued seeking God until victory broke through.

One miracle of healing of sugar diabetes was experienced. Mr. Weston was awakened at midnight with the word of praise and thanksgiving from a young couple who had met God for soul and body that evening. The husband, a medical student, had taken his wife directly from the church to the hospital for a test of her healing. The tests proved negative. Further medical tests during the week confirmed the midnight test. The young people have dedicated their lives for the mission field, and the entire church has been quickened with these and other refreshings from God's presence.

(Continued on page 19)

Financial Goals for a New Year

By REV. BERNARD S. KING

THE promise of the Lord, as claimed time after time by His people, is that He will meet all our needs. At times the great and pressing spiritual needs seem so far above realization that the saints scarcely dare to advance in faith. Still, the needs exist and the time is short. The church must press onward with the strength that her risen Lord supplies to fulfill the ministry of world evangelism He has given to her.

The financial commitments of that portion of world evangelism that the Master has committed to The Christian and Missionary Alliance constitute a tremendous need. We do not strive to do everything, but we have definite areas of responsibility.

On our twenty-two mission fields we have a parish of 54,000,000 people. In December the Board of Managers adopted a Budget for 1959 of $3,708,000, subject to final approval of the Council. This Budget means an amount of $309,000 must come in every month. It is upon this estimate of income that the plans of the Society have been made for the enlargement of its God-given program on all fields.

Although the amount of increase of the Budget itself is only 3 per cent above the 1958 monthly rate, it should be pointed out that to realize the full yearly amount of the Budget of $3,708,000 we should have an income increase of $225,000 or 6.5 per cent above the total amount received in 1958.

Let us stand together in faith for the full supply of the estimated needs in our world-wide work. There are persons that must be reached with the gospel this year or they will never be reached. The work that God wants His people to do cannot be delayed without tragic loss. Let us not be satisfied with anything less than the full measure of what we can do through the Lord's enabling.

First among the projects to be supported by the 1959 Budget is the enlargement of our staff of foreign missionaries. New candidates are already appointed and are preparing for their service abroad. The Lord willing, they are to sail this year. They now are making necessary advance preparations such as securing health certificates and immigration permits. Almost endless details of personal preparation must be completed so that there will be no delays. Transportation accommodations for some must be secured as much as six months in advance.

To continue our advance abroad we must have an enlarged force. Such advance necessitates additional personal allowances as well as funds for the support of the movement. In proportion there must be an enlargement of the other departments that contribute to the effective ministry of our workers abroad. To keep pace with the developments in other areas we must also expand our educational, promotional and administrative ministries.

This is surely the year to ask God to give the Society such prayerful people and such generous hearts as will enable our Budget to be fully met. Not since 1956 has the full amount budgeted been received. Surely at a time when there is a measure of economic recovery we ought to be able to trust the Lord for a 6 per cent increase. This modest increase of income will enable the Society this year to meet fully the goals of its ministry.

Contributions may be addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y. ◆ ◆ ◆

THE ALLIANCE FAMILY

CLIFFORD E. HARROD, Reporter

To the Fields

Rev. and Mrs. B. R. Houck and daughters, Ruth and Kathleen, sailed from New York February 24, returning to Viet Nam for their third term.

On Furlough

Mrs. M. E. Loptson and son, Paul, arrived in New York on February 20 by plane from Lebanon. She will spend several weeks with Mr. Loptson's parents in Stockton, Calif., before proceeding to her home in Louisville, Ky.

Miss M. H. Sundberg arrived in Seattle February 20 from the Philippines. She has completed her second term.

President Turner in the Philippines

Dr. H. L. Turner will minister in the Philippines through March 13, and then spend the next ten days (March 14-24) in Indonesia. Mrs. Turner is accompanying him on this special deputation to the national church in the various fields. They will appreciate the continued prayers of our readers for Spirit-energized ministry, health and safe travel.

With the Lord

Mr. Anthony T. Maranto, Jr., pastor of the Gospel Church in Elizabeth Township, Pa., went to be with the Lord February 5 at the age of twenty-six. He had begun his ministry there last August. Mr. Maranto was a very promising young man, fully consecrated to the Lord and deeply spiritual. He is survived by his wife, Henrietta, and a nineteen-month-old daughter, Rebecca.

Mrs. Linda Poole, of Grass Valley, Calif., passed away quietly in her sleep on February 6. Born in Lancashire, Chester, England, in 1875, she early became a devout Christian. For seventeen years she was head of the music department at Simpson Bible Institute, with which she was associated from 1924 to 1945. Since 1950 she lived with a daughter at Grass Valley. In addition to her gifts in music, she was well known for her oil paintings.

Winnipeg Tabernacle Has Revival

"The Spirit of God worked in a marked way in our recent revival campaign," writes Rev. E. S. McVety, pastor of the Alliance Tabernacle, Winnipeg, Man., in reporting a series of special meetings held with Evangelists Ralph and Lou Sutera, of Union, N. J. In spite of temperatures that went down to 30 below zero, the attendance averaged 600 nightly, and on four occasions capacity crowds of 900 were present. Thirty-five persons professed salvation.

The pastor writes that a genuine spirit of prayer prevailed throughout the campaign. The men of the church met early every morning to pray and many other groups prayed continuously. The church is encouraged to trust God for an even greater ministry in the future.

Nyack Midwinter Revival Services

Rev. H. Lawrence Love was the speaker at the midwinter revival services at Nyack Missionary College February 8-15. Mr. Love is a Presbyterian minister who has been greatly used of God in ministries around the world. At present he is the director of the overseas ministry of the Billy Graham Evangelistic Association.

A week of early morning prayer meetings preceded the services. Mr. Love's messages were challenging and practical expositions of Bible truth, exalting the person and Lordship of Christ and calling everyone to a more vital relationship with Him and a more devoted service for Him. Both publicly and privately many students met the Lord.

In his closing message Mr. Love emphasized the importance of the Great Commission, and many students stood to indicate their conviction that God was calling them to foreign missionary service.

Because Mr. Love could not be present for the second Sunday, the series was concluded with two messages by Rev. Bradford N. Hess, Director of Public Relations for the college. There is evidence that the Lord worked on the campus during this special week of ministry.

Letters

Heart Stirred by Messages

I thought I must write since my heart has been so strangely stirred as for the third time I have read the February 11 issue of the WITNESS. I write with reference to "Are We Hewing Broken Cisterns?" by Brother Roseberry, and "Elders: Feed the Flock," by Paul Geymonat.

For some time I have noticed the tendency in our Alliance churches for the pastors to try to do all the preaching, praying and feeding the flock, with the result that the elders have now become deacons and do the work of deacons and are only seen once a month, officiating at the Lord's table.

A friend of mine said to me the other day, "Thanks for the gift of the WITNESS. The Editorial Voice is worth the price of the subscription." This leads me to state: I was taught the brotherhood of man, also the fatherhood of God, in England, but it was after coming to Canada in 1907 and becoming a Christian (John 3:7) that I understood the truth of brotherhood and fatherhood.

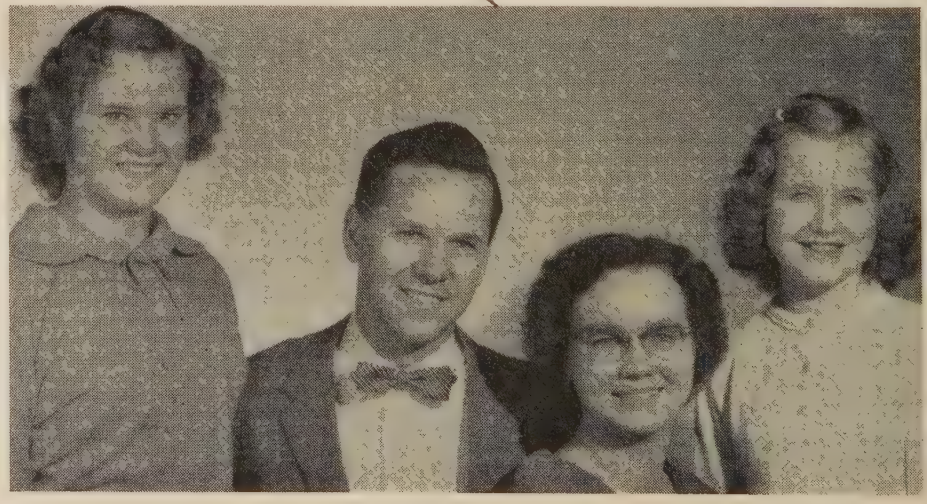
Keep up the good work, and may God's richest blessing rest on all those who help to produce this wonderful magazine. —E. W. SIMMONS, *Toronto, Canada.*

Revival in Warren (Ohio) Church

The Westside Church of the C. & M. A. in Warren, Ohio, experienced revival stirrings through the ministry of Rev. Roy R. Wilson in February. Mr. Wilson spoke with the authority of the early apostles and with a burning heart. Night after night the Holy Spirit put His approval upon the preached Word. The entire church has been revived and stirred, reports the pastor, Rev. William O. Uncapher. They praise God for the oneness of spirit and purpose

(Continued on page 19)

Rev. and Mrs. B. R. Houck and daughters, Viet Nam



Sunday

HEBREWS 11:1-7 (verse 5).

t is a blessed thing to walk in the con-tant sense of His acceptance, and it is ost depressing to be constantly con-lemning yourself and living in bondage nd self-depreciation. It is possible to come o the place where we find out once for ll that God expects nothing of us, and ve are to expect nothing of ourselves. But taking Him as our all-sufficiency, and hrowing upon Him the responsibility of ur life, we just live in His perfect love. -A. B. SIMPSON.

Monday

EZEKIEL 14:12-23 (verse 23).

The outward features of our life may not e all that we choose them to be. . . . Knowing us better than we know our-elves, fully understanding how greatly we re affected by the outward events and onditions of life, God has ordered them vith a view to our entire and final, not nly our immediate, happiness. And when-ver we can be safely trusted with pastures hat are green and waters that are still, n the way of earthly blessing, God leads is there.—ANTHONY W. THOROLD.

Tuesday

PSALM 75 (verse 1).

Back of every blessing that comes to us s the beneficent hand of our Father who as promised to "supply all your need ccording to his riches in glory by Christ esus." There is always cause for thanks-iving, whether the cup be bitter or sweet, or we are assured that "all things work ogether for good" to us if we are lovers f the Lord. Let our hearts give vent to heir praiseful uprisings.—SELECTED.

Wednesday

ACTS 16:1-10 (verse 7).

o God thy way commending,
Trust Him whose arm of might,
he heavenly circles bending,
Guides every star aright:
he winds, and clouds, and lightning,
By His sure hand are led;
nd He will, dark shades brightening,
Show thee what path to tread.

—PAUL GERHARDT (1607-1676).

Thursday

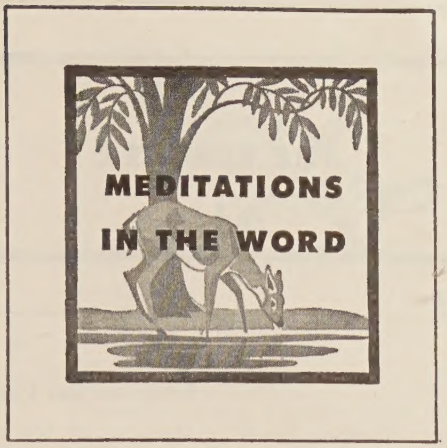
ISAIAH 6:1-8 (verse 5).

Ve imagine that our greatest obscurity is he curtain hanging over our future. No; t is the curtain hanging over our present. t is not the throne of God's judgment hat wants unveiling; it is the throne of ur judgment—the sight of our own sin. No man can see his sin by looking away rom it. Only by the vision of purity can learn my impurity.—GEORGE MATHESON.

Friday

1 KINGS 17:17-24 (verse 21).

God answered Elijah's prayer in the secret place." His servant must get alone vith Him in order to bring life out of eath. This is an apt and true illustration f Jesus' words, "When thou prayest, enter



Edited by EDITH M. BEYERLE

into thy closet, and when thou hast shut thy door, pray to thy Father . . . and thy Father which seeth in secret shall reward thee openly." Millions today "dead in trespasses and sins" may be made to live as the result of real intercession behind closed doors of the heart separated unto God.—PAMEH.

Saturday

2 CORINTHIANS 3: 6-18 (verse 18, A.S.V. mar.)

A broken bit of the commonest glass, when it catches the sun's rays, will glitter upon the ground like a jewel. If you run forward and pick it up, it is discovered to be nothing of any value. . . . In this is furnished a parable of soul transfiguration. The redeemed one, though in himself so worthless, may be a mirror that in him may be reflected upon the world the glory of the Sun of Righteousness. Then he becomes changed into His image.—FRANKLIN FERGUSON.

Sunday

EPHESIANS 5:21-33 (verse 26).

There are things we cannot consecrate to God but must surrender and leave outside the camp—our sinful habits, our old self-life, the things which the light of the Holy Spirit will surely condemn if you let them in. There is but one inexorable course to take here. You cannot give them to God. You may not be able to cleanse yourself from them. But you can consent to be cleansed. You can pass the sentence of death on them. You can dare to say "no" to them. You can give God the right to destroy them, and it is here that the decisive act is performed.—A. B. SIMPSON.

Monday

LUKE 15:11-24 (verse 24).

I never find that I am in rags until my Father brings forth the best robe. I never know that I am in discord until my Father's house reveals its music. I never realize that I am hungry until my Father says, "Let us eat and drink and be merry!" I never am conscious that I am a prodigal until the voice of my Father cries, "This my son was dead, and is alive again, he was lost, and is found."—GEORGE MATHESON.

Tuesday

HEBREWS 2:9-18 (verse 10).

The child of God said, "Is there no other way of learning how to help another but by way of suffering?" His Father said, "Had there been another way, would I not have found it for the Son of My love, whom no thorn of pain had ever pierced, who was tender as a child to the touch? If it became Me in bringing many sons unto glory to lead the Captain of their salvation by that way, wouldest thou win souls without a pang? Settle it once for all; there is no other way."—AMY CARMICHAEL.

Wednesday

JAMES 5:11-20 (verse 20).

Is there anything else that is better worth,
As along life's way we plod,
Than to find some wandering soul of earth,
And bring him home to God?
I would rather find a soul that is lost,
And bring him home again,
Than to own what all earth's acres cost,
Or all the wealth of men.

—SELECTED.

Thursday

PSALM 30 (verse 7).

It is good for you that Christ hideth Himself sometimes. It is not niceness, dryness, nor coldness of love, that causeth Him to withdraw and slip in under a curtain and a veil, that ye cannot see Him; but He knoweth that ye could not bear . . . a summer-sun of a felt and possessed and embracing Lord Jesus. His kisses and His visits to His dearest ones are thin-sown. He could not let out His rivers of love upon His own, but these rivers would be in hazard of loosening a young plant at the roots.—SAMUEL RUTHERFORD.

Friday

1 KINGS 16:28-34 (verse 34).

In open defiance to God's definite word concerning the rebuilding of Jericho (Josh. 6:26) Ahab ordered it done. The result was three years' famine. Elijah, the prophet, knowing the curse pronounced upon any who violated God's command, coöperated with God and boldly declared, "There shall not be dew nor rain . . . according to my word." And God coöperated with His servant as it were, to bring to pass all Elijah had said, even though Elijah was not a perfect man (James 5:17). Coöperation spells colaboring.—PAMEH.

Saturday

MATTHEW 25:14-30 (verse 28).

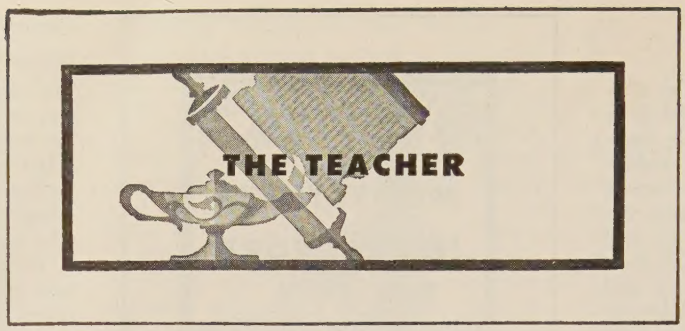
One of the finest windows in Europe was made from the remnants which an apprentice boy collected from the cuttings of his master's great work. The sweepings of the British mint are worth millions. . . . And so God places a solemn value and responsibility on the humble workers, the people who try to hide their insignificance, the trifling opportunities, and the single talents; and our littleness will not excuse us in the reckoning day.—THE HERALD.

March 15, 1959

LESSON TEXT—
Mark 15:1-15

GOLDEN TEXT—Isaiah 53:7

DEVOTIONAL READING—
Psalm 22:1-19



March 22, 1959

LESSON TEXT—
Luke 23:33-46

GOLDEN TEXT—Luke 23:3

DEVOTIONAL READING—
1 Corinthians 1:18-25

By Harold J. Sutton

Jesus Undergoes Trial

Information concerning Barabbas is meager. That he fitted nicely into the plans of the "chief priests . . . elders and scribes" (vv. 1, 11) is clear. As an insurrectionist he would capture the fancy of a captive people. Barabbas would solve Pilate's problem too. The multitude would be diverted and Jesus would die. How convenient!

See the picture: Barabbas was condemned to die; the sentence was just; he awaited, not trial, but execution. Confusion, tumult, outcries! The prison door swings wide and Barabbas is free!

I. *Barabbas Was a Guilty Wretch* (v. 7).

1. Under the righteous condemnation of the law Barabbas represented *all* men (Rom. 3:23). The mark of the curse is upon everyone (Gal. 3:10). There is no exception.

2. Barabbas' Substitute had done no sin (v. 14). Pilate's question is still unanswered. The governor's verdict was, "I find in him no fault." (See also John 8:46; Matt. 27:4; Luke 23:47; 1 Pet. 2:22.)

3. Jesus was the true substitute for Barabbas (v. 15). What had been decreed for the seditionist was to be the portion of God's Son. Whoever else might question the vicarious work of Christ, it would never be Barabbas.

4. Barabbas had done nothing to merit his freedom. Christ's substitutional death reached Barabbas as an act of pure grace. His release was "not of works." Barabbas did nothing to deserve his release; he did accept it. Note the precrucifixion grant of vicarious grace. It was a prophetic gleam of things to come.

5. Christ's death for Barabbas was efficacious. There was nothing Barabbas could add to it. Because Jesus died Barabbas lived.

In the first Passover blood spared a nation. In the last Passover blood spared a race (Barabbas was a type).

II. *Pilate's Part.*

For those who may be interested in the lesson from the standpoint of Pilate, note that the Roman attempted the impossible, and on three levels.

1. He would be neutral. First, the Jews were given the chance to decide the matter. They refused on the grounds that capital punishment was forbidden their nation, yet that is what they wanted. Second, the responsibility was passed to Herod. But before Pilate could congratulate himself Jesus was back before him—his responsibility.

Neutrality for Pilate was impossible; it is with every man. None can evade or straddle the decision concerning relationship to Jesus Christ.

2. He would compromise. He would scourge and release the Redeemer. If Christ was innocent, why should Pilate scourge? If He was guilty, why release Him? To compromise on moral matters is to fail. If our only reaction to truth is to scourge it, truth becomes silent to us.

3. He would do nothing, and indicated it by washing his hands. This, too, would not do.

It is Christ or Caesar for Pilate and for us. It is the voice of conscience or the voice of the crowd; the call of righteousness or the clamor of expediency. It is the spirit of the age or the spirit of the cross.

Pilate had his chance. I have mine and you have yours.

Jesus on the Cross

Once again we approach the scenes that move across th pages of redemptive sacrifice. Let us draw near in a manne that befits the circumstances.

I. *Christ's Death Was Voluntary*

"Pilate gave sentence . . . and . . . they led him away (vv. 24, 26). Political expediency tipped the scales and b a skillful maneuver Pilate strengthened his position. O Ma of Sorrows, Thou still art sacrificed on the altars of ex pediency!

Again, "the chief priests and scribes stood and . . accused him" (v. 10). Here were the manipulators. Jesu must be killed (Mark 14:1; Luke 19:47; John 11:53) Pilate was a factor, the people were a front and these me were the driving force. Playing the Roman governmen against the Jewish populace, how could they lose?

But "he bearing his cross went forth" (John 19:17) Political expediency? Yes! Religious envy? Yes! But ther was infinitely more—voluntary surrender. Envy plotted Hi death; love permitted the plot. Political expediency de cided His fate; love allowed the decision. Hatred put Hin on the cross; love kept Him there.

II. *Christ's Death Was Vicarious*

1. *The position of Christ.* He was hanged on the middl cross (v. 33), thus proclaiming Him to be the worst offender It was Christ identifying Himself with the lost. It was "*ou* griefs . . . *our* sorrows . . . the iniquity of *us all*" (Isa. 53 5, 6) that put Him there.

2. *The proclamation of Pilate.* John is careful to tell u Pilate wrote the title. It was a chance to humiliate the Jews "King of the Jews." King He was, and is. Out of a natio that failed, God raised up a King and a Redeemer to be th Saviour of the world.

3. *The plea of the penitent.* Next to Jesus was a crimina who craved pardon. Although Mary, the mother of Christ stood by, it was not to her he prayed. Confessing his ow sin and Christ's innocence, he asked just to be remembere in the kingdom the Man on the middle cross already pos sessed and into which He was soon to enter.

III. *Christ's Death Was Victorious*

1. *"It is finished."* The Lord of life was dying. Dark ness hung over the world; the sun refused to shine. The lif of Him whose coming angels said would bring peace no ebbed away in pain. The King was hissed. His crown wa of thorns, His altar was a cross and its sacrifice was Himself "Jesus knowing . . . said, It is finished" (John 19:28, 30) It was finished! The fulfillment of Messianic prophecies finished! The consummation of His sufferings: finished The performance of the divine will: finished! The provision of redemptive sacrifice: finished!

2. *"He gave up the ghost* [dismissed His spirit]" (v. 30) Atoning death having been accomplished, the Saviour wa ready for the final phase, physical death. The pulse stopped the eyes closed; the limbs relaxed. Retreading the way o man's retreat, the Redeemer spanned the gulf between sin ful men and a holy God, poured redemptive blood upon th mercy seat and presented the soul of the repentant thief a the proof of His atoning work.

THE ALLIANCE FAMILY

(Continued from page 16)

manifested throughout the church, and move forward to complete plans for a new building. The congregation is almost two years old.

Melvindale (Mich.) Broadcasts

The Melvindale Christian and Missionary Alliance Church, formerly known as the Melvindale Gospel Tabernacle, Melvindale, Mich., is broadcasting three times a week over Station WMUZ-FM (103.5 mc.), Detroit. The program is heard Monday, Wednesday and Friday mornings at 8:30. Rev. V. L. Poser, pastor of the church, is in charge.

LCMA Advance

The Laymen's Crusade for Missionary Action, Inc., an organization of Alliance laymen, reports advance during the past months and plans for the future.

Two lots have been purchased through the revolving fund for a church in Fayetteville, N. C. About ten families have been meeting in a home on Sunday afternoons, and they are encouraged to establish a church.

Three LCMA retreats are announced for this year. The first will be held April 3 and 4 at Big Bear Lake, Calif.; the second at Nyack Missionary College, Nyack, N. Y., July 10 and 11, and the third at Beulah Beach, Ohio, in August.

The annual meeting of the organization will be held 4:00 P. M. Thursday, May 14, in connection with the General Council meeting in Buffalo, N. Y., May 13-18. Four directors will be elected at this meeting. LCMA membership has now reached 900.

Correction

In listing Standard Sunday Schools for 1958 ("The Growing Sunday School," Feb. 11 issue) an error was made. In the Western Pennsylvania District, Butler, it was Meridian C. & M. A. which was the Standard school, and not Institute Hill. Our apologies to Meridian.

Revival at Avondale Estates

(Continued from page 15)

Mrs. T. J. Spier, who has observed Mr. Weston's ministry for many years, said, "Mr. Weston was at his best in body and in spiritual power. Even his messages are the best I've ever heard." In his life story, "From the log cabin to the pulpit by the way of the valley of the shadow of death," special praise was given not only for the initial healing and call to the ministry but also for God's sustaining and keeping power. Now at the age of seventy-seven and after thirty-three years of constant ministry Mr. Weston preaches with as great force as ever. Mr. D. J. Fant, Sr., now in his ninetieth year, on attending the closing meeting remarked, "This is the nearest thing to revival that I have seen in many years." Rev. James E. Rich is pastor.

1959 Summer Conferences, Conventions and Camps

Arlington, Tex.	June 26–July 5
Suncrest, Pa.	June 19-28
Delta Lake, Rome, N. Y.	June 26–July 5
Camp Hebron, Attleboro, Mass.	June 27–July 5
Lo-Ma-Co Camp, Hendersonville, N. C.	June 27–July 4
Mill City, Pa.	July 3-12
Alliance Redwoods, Camp Meeker, Calif.	July 25–August 2
Medicine Lake, Minneapolis, Minn.	July 6-12
Toccoa Falls, Ga.	July 6-12
Canby, Ore.	July 9-19
Glen Rocks, Rosseau, Ont., Canada	July 11–August 14
Mahaffey, Pa.	July 17-26
Beulah Beach, Ohio	July 25–August 9
Whitewood Beach, Langford Park, Alta., Canada	July 20-27
Pinecrest Camp, Ozone, Ark.	July 24–August 2
Old Orchard, Me.	July 27–August 2
Edinboro, Pa.	July 31–August 9
Summit Grove, New Freedom, Pa.	August 7-16
Lake Okoboji, Arnolds Park, Ia.	July 31–August 9
Springtown, Pa.	August 28–September 7

For further information write

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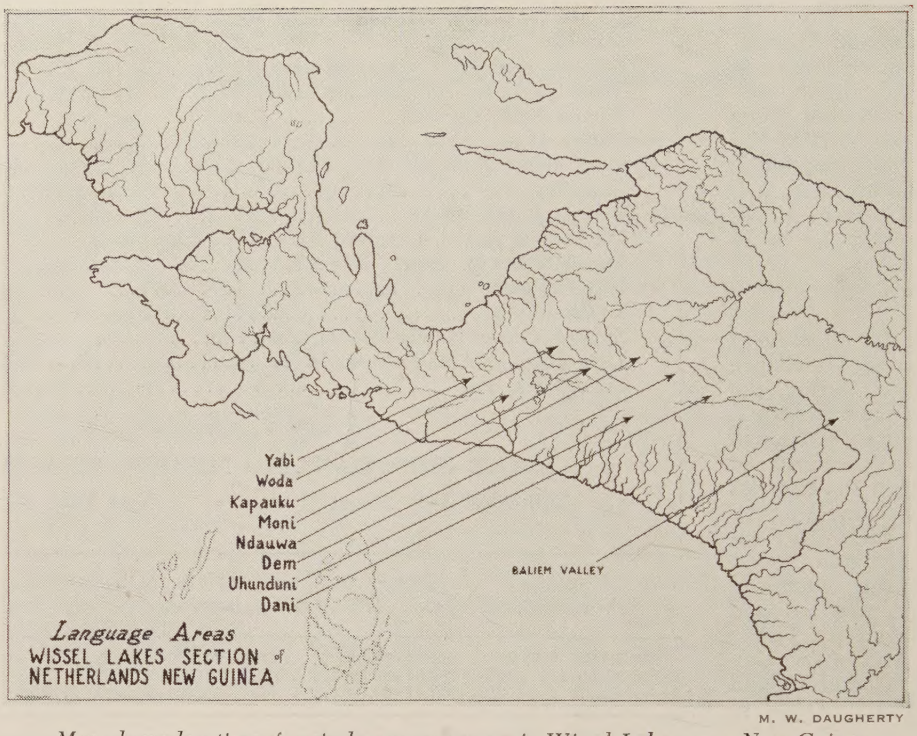

Map shows location of main language groups in Wissel Lakes area, New Guinea

New Guinea Tribesmen Catch Missionary Vision

EVERY advance missionaries have made in the heart of New Guinea has uncovered new tribes and new languages.

Arduous journeys of many days on foot had to be taken to make initial contacts and establish centers for missionary work. The convenience of air transport makes it possible for the wives and children to live in these remote places. But at each new outpost pioneering missionaries first have to spend months of toil in clearing landing strips, with the help of native labor, before the light planes of the Missionary Aviation Fellowship can perform their service.

Work among the Kapaukus began in 1939. It is well established with a Bible school in Enarotali. Trained workers from there are of invaluable help in opening new areas. The part a Kapauku couple had in the historic first flight into the Baliem Valley (April, 1954) is well known. Just as the consecrated Dyak teachers from Indonesia labored to preach the gospel and to conduct schools among the Kapaukus, so the Kapaukus are sacrificing to bear the message of salvation to other tribes on their island.

Among the Danis and Uhundunis of the Ilaga Valley (the latest tribes to be reached) there is now a great moving of the Spirit of God (see page 12). Many of the people who are turning to Christ are eager also to participate in witnessing to others in the neighboring valleys. Their missionary zeal is one evidence of the soundness of their faith.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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